28

MINUTES

OF THE

MISSISSIPPI BAPTIST ASSOCIATION

ASSEMBLED AT

EAST FORK MEETING HOUSE AMITE CO. MISS.,

ON THE 1834

EIGHTEENTH, NINETEENTH AND TWENTIETH DAYS

OF

OCTOBER, 1834.

PRINTED BY H. ROGERS, AT THE OFFICE OF THE "OLIVE BRANCH."

CLINTON, LA.

1835.

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MINUTES

Of the Mississippi Baptist Association, assembled at East Fork Meeting House, on the 18th, 19th and 20th days of October, 1834.

1—The sermon introductory to business, was delivered by Elder Ezra Courtney, from Acts, 15th Chap. 6th Verse: "And the Apostles and elders came together for to consider on this matter."

2—Letters from twelve Churches were read, and the names of their Delegates enrolled.

3—E. Courtney was chosen Moderator, and David Lea, Clerk.

4—A letter of correspondence with a package of minutes was received from the Union Association by the hands of her messengers, James Bailey and D. B Jinkins, who were invited and took seats. Also a letter from the Pearl River Association, with a package of her minutes were received by the hands of her messengers. J. Crawford and J. P. Martin who were invited and took their seats.

A package of Minutes and letters were received from the Leaf River Association by the hand of her messenger, George Davis, who was invited to a seat.

5—Brethren, Felder, Rhoads, and Sibley were appointed a Committee to arrange the preaching during the meeting, who reported as follows. The brethren Crawford, Courtney and Martin, to preach on the Lord's day, and brother Bailey to conclude—and on Monday Davis, Webb, Reives, and Coker, Bailey to close the meeting.

6—On motion, brethren Felder, Coker, Young and Rieves with the moderator and Clerk, were appointed committee of revision and arrangement.

7—Brother Rieves was appointed to write a letter of correspondence to the Union Association, and, brethren, Felder and Rabourn, to carry it. And brother W. L. Sibley was appointed to write a letter to the Pearl River Association, and brethern Rieves, and young's messenger to bare it. And that they proceed to the Leaf River Association, bearing one letter prepared by brother Cotton to that body and receive one dollar per day, while absent and employed in traveling and preaching.

Brother Bankston was appointed to write a letter of correspondence to the Yazoo Association.

Adjourned to meet at 9 o'clock, A. M. on Monday.

The religious exercises on the Sabath were conducted according to previous arrangement, to a large and respectable congregation. We trust that christians were edified and refreshed, and the assembly in general instructed.

Met Monday according to adjournment.

8—The committee of arrangement and revision made their report which was accepted.

9—The circular letter prepared by C. Felder was read and adopted.

10—Letters of correspondence to our sister Associations were read and approved.

11—The committee appointed at our last annual meeting to visit the Natolbany Church, and examine into her faith made their report. That they waited on said church on Friday before the fifth Lord's day in June last, and on examination found but a few members who were females of the orthodox order, the balance of the members. (Reuben Beavers, and others) professing to believe in the eternal existance of the Devil.

12—*Resolved*—That the Natolbany Church hath in the view of this Association imbibed a heresy very injurious to the cause of God. Therefore, this Association withdraws her fellowship from said church, and that she be no longer a member of this body.

13—*Resolved*—That this association do recognize a part of said church, viz: Mary Adison, Elizabeth Paxton, and Piety Whitton, to be orthodox, from whom we have received a letter of request, and do recommend them to associate themselves with some church of our faith and order.

14—*Resolved*—That S. M. Brian, Thos. R. Cheatham and W. L. Sibley, be appointed a committee to employ Missionaries the ensuing year.

15—*Resolved*—That this association recommend the churches of her Union, to take into view the blessing of God, on foreign and home Missionary labours; that each individual should instruct himself by a liberal and prayerful zeal, to send the gospel to every human being; for it is god's method, by which he will give to his son the heathen for his inheritance—and the remotest parts of the earth for his possession.

16—*Resolved*—That brethren R. Quin, S. M. Brian, and W. L. Sibley, be appointed a committee to audit the treasurer's account and receive contributions.

17—Received of the Ebenezar church last year, five dollars and twety-five cts., which did not appear on our minutes by mistake; but is placed in these Minutes to the church's account for missions.

18—The Association laments her loss in the death of brother James Cain. His opportunity in the Ministry had always been limited; but in soundness of faith, and a gospel walk, there are but few that excel him. In his perfect senses, he met death in triumph; leaving a lovely wife and a large family of children to mourn their loss, while he entered into the joys of his Lord.

19—*Resolved*—That the Association adjourn to meet at Zion Hill meeting house, Amite county, Mississippi—on Saturday, before the third Lord's day in October, 1835.

20—*Resolved*—That brother S. Coker, preach the introductory sermon—brother Z. Rieves his alternate.

21—Brother E. Courtney, appointed to write a circular letter for next year.

22—Appointed brother Ezra Courtney to superintend the printing of six hundred copies of these Minutes, and that he receive one dollar per day, and necessary expenses while employed.

MISSIONARY FUNDS.

The auditing committee reported in the hands of the treasurer, $149 62½

Collected on Lord's day,	49 43¾
Received from churches and individuals,	51 37½
Error of five dollars and twenty-five cents from the Ebenezer church last year,	5 25
	255 68¾
Paid for Missionary labours,	26
	229 68¾

ASSOCIATION FUNDS.

Remaining in the hands of the Treasurer,	$87 49
Collected from the churches,	45 12
	132 61
Paid to Messengers,	21 00
	111 91

23—*Resolved*—That the Association expresses its thanks to the church and vicinity of this place, for their particular kindness and liberality, during our meeting.

After singing and prayer, by the Moderator; the Association adjourned in harmony, which prevailed in all our deliberations.

DAVID LEA, Clerk. EZRA COURTNEY, Moderator.

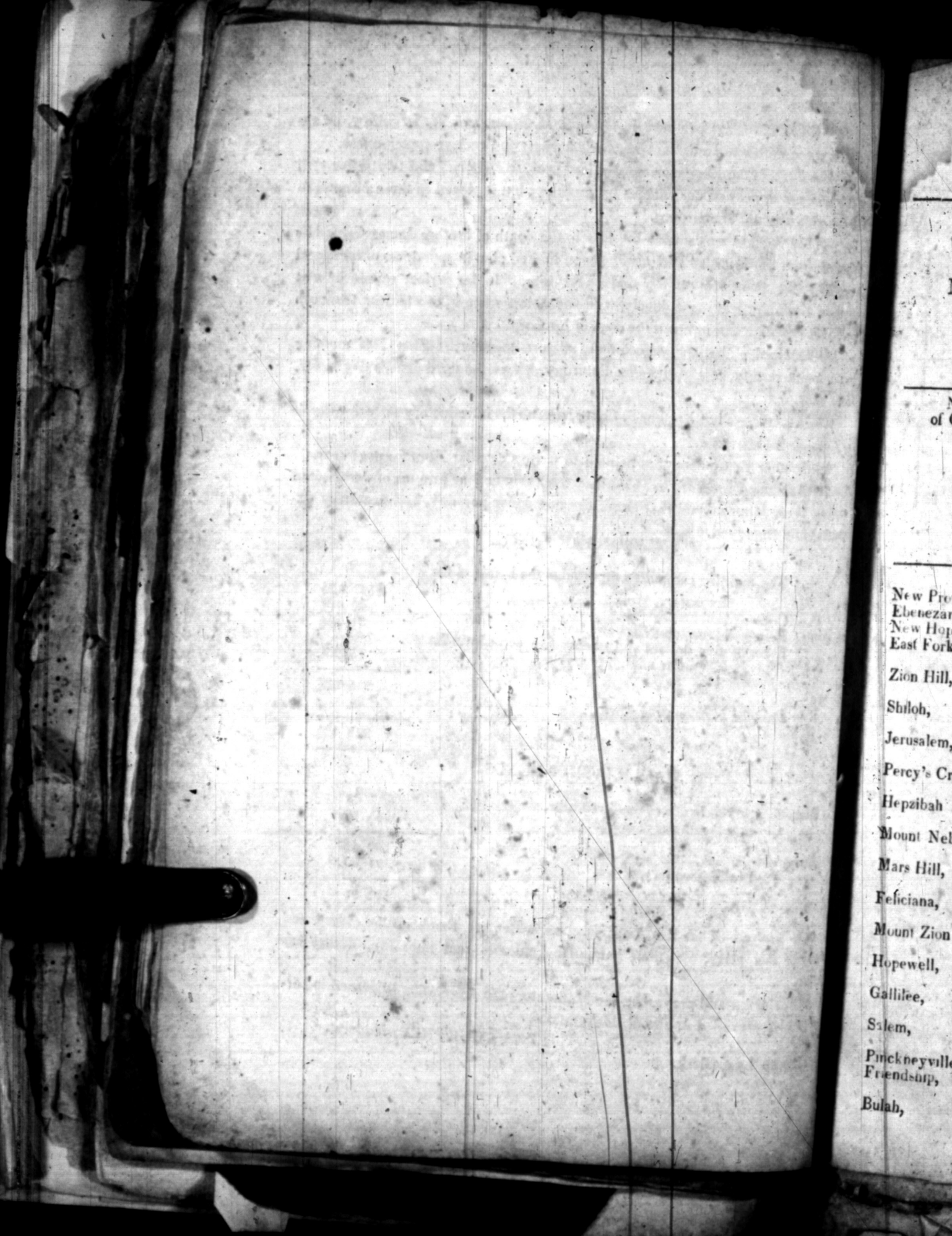

TABLE OF THE CHURCHES COMPOSING THE MISSISSIPPI BAPTIST ASSOCIATION FOR 1835.

☞ Names of Ministers in small capitals. ☜

Names of Churches.	Names of Delegates.	Baptized,	Received by letter,	Dismissed,	Excommunicated,	Restored,	Dead,	In Fellowship,	Association Funds,	Missionary Funds.
New Providence,	T. R. Cheatham							31		
Ebenezar,	D. Kinnabrew,	2	3	2	1		1	27		
New Hope,								6		
East Fork,	CHS. FELDER,			1				22		
	J. C. Wilson,									
Zion Hill,	Charet Rhoads,									
	C. Whittington,									
Shiloh,										
Jerusalem,	David Lea,									
Percy's Creek,	J. Miller,			2			2	28		
Hepzibah								12		
	Ezra Courtney	2		2	1		4	71		
Mount Nebo,	W. Brian,									
	W. Watson,			1	2			41		
Mars Hill,	S. W. Bankston									
	JESSE YOUNG,			3				15		
Feliciana,	R. Roundtree,									
Mount Zion										
	T. Swearengin			2		1	3	27		
Hopewell,										
								25		
Gallilee,	John Day,									
								11		
Salem,										
	S. Tate,	3	7	2	1	1	1	38		
Pinckneyville,	R. Quin,									
Friendship,								11		
	S. COKER.	1		1			5	37		
	Z. REEVES,									
Bulah,	A. Hagan,		7	2			1	14		
	W. S. Sibley									

MISSIONARY AND ASSOCIATION FUNDS.

	$		$	
The church at New Providence, and congregation,	5		7	37½
The church at Ebenezer, and congregation,	4		9	
The church at East Fork,	3			
S. M. Brian,		50	1	
The church at Zion Hill, and congregation,	2		5	
The church at Jerusalem,	4	25		
The church at Hephzibah, and congregation,	4	50	13	
The church at Mount Nebo,	3			
The church at Mars Hill,	4			
The church at Mount Zion,	2		5	
The church at Gallilee,	2	50	3	62
The church at Salem,	3			
R. Quin,			2	
J. Tate,			1	
The church at Friendship,	5	6¼		
The church at Bulah, and congregation	2	50	10	

TION FUNDS.

$		$	
5		7	37½
4		9	
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2		5	
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4	50	13	
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4			
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3			
		2	
		1	
5	6		
2	50	10	

The Mississippi Babtist Association, in session with the Eastfork Church, Amite County, on the 18th, 19th, and 20th days of October 1834, to the Churches she represents send Chirstian salutation.

CIRCULAR.

BELOVED BRETHREN,

A desire to edify the body of Christ, has introduced a custom in our denomination, which custom is of long standing, of offering to the churches, advice, instruction, admonition &c., through the medium of a circular address, in conformity with this custom, it is our design at present, to expose the great evil of covetousness, and warn you against the alarming progress of this deadly foe to your best interests, all who have been born of God must readily enlist themselves in opposition to an enemy, which evinces so deep a milignity against God and his people, and let us beware, lest whilst we join in the most decided reprehension of allowed covetousness, we neglect to search our hearts, to see if this evil be not in us, we take it for granted that you are acquainted with the import of the term, and apprised of the peculiar features in the character of this sin, yet it may not be improper briefly to state, what the Holy-ghost has said on this subject. Covetousness may be known in some degree by a consideration of the sins with which it is associated, the prophet Jeremiah places it in company with the crime of "Sheding innocent blood, oppresion and violence." The Apostle gives it a denomination which must subject it to our abhorence, he says, it is idolatry, the covetous man is considered equally destitute of qualifications necessary for the kingdom of God, with adulterers, drunkards, and extortioners. Coveteousness is altogether incompatible with the lively and sensible exercises of vital godliness, the abstraction of the thoughts and desires from the world, the elevation of the soul above the perishing vanities of time, and the captivity of all the affections to the empire of reigning grace, are some of the distinguishing traits in a godly frame, such a frame implies the unreserved subjection of our inward faculties to the will of God, it supposes a desire to be fashioned according to the direction of his will, for said an apostle "what things were gain to me, those I counted loss for Christ, yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord." If ye be risen with Christ seek those things which are above." But covetousness seek those things which are below, and consequently in its ten-

dency, drags down the soul to sensuality and earth. The religion which is from above enables its possessor to look on the world, with a holy indifference, and to realize pleasures and enjoyments more sublime, than any that earth can afford. They therefore must be very foreign from the spirit of this religion, who pursue with prevailing eagerness, projects of gain and worldly emolument, the word of God informs us that, "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" they incur the peril of the most ruinous temptations and become liable to the most imposing seductions of the world. We need not a more conclusive evidence of the decay of vital Godliness in the heart, than a visible growing concern productive of present enjoyment. A comparative disregard to earthly professions, has always been characteristic, of "times of refreshing from the presence of the Lord," on the other hand, a declining state of religion has always been marked by contentions for property, and increasing desires after wealth and worldly advancement. The desires and affections which flow from a sanctified heart, are like so many unpolluted streams which issue from a good fountain, but if covetousness mingle with these they become turbid and loathsome—"the good man out of the good treasure of his heart, bringeth forth good things, "if however his heart, is usurped by covetousness it will spread a deadly shade over all his works, how great then must that evil be, which opposes our growth in vital Godliness, by spreading a sickly complexion over our spiritual frame; well, did St. Paul say to Timothy "charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy, that they do good, that they be rich in good works, ready to distribute, willing to communicate."

It costs a man of small possessions very little exertion, to make himself believe that he cannot be influenced by covetousness, this is a vice which he apportions out among his rich neighbors according to the extent of their wealth, such a man however is under a very erroneous impression, for there may be as much covetousness in the pursuit and acquirement of property, as there in retaining it after it is acquired, on the other hand, the rich easily persuade themselves, that there can be no evil in taking (what they would call) a prudent care of what they possess, but they are equally deceived, for in the contemplation and enjoyment of what they have, they may be governed by the most illiberal dictates of a covetuous mind, the wealthy fool in the gospel, was not condemned because he wished to increase his riches, but because he placed his heart upon the enjoyment and safe keeping of what he had. The magnitude of the evil under consideration will further appear, if we reflect upon its deceitfulness, it often makes its way to the heart, under so many plausible pretentions as not only to conceal its deformity, but to give it the appearance of commendable solicitude, it is wonderfully skilled in the invention of pleas for justification, it is a baneful passion, that blinds men in proportion as it gains an ascendency over them, it often prompts them to pervert the meaning of scripture which is then pressed into its service, this evil may exist in the hearts of those

insensible of it, consequently it must be of an alarming character. The apostle
l recommends daily exhortation "lest any man be hardened through the de-
tfulness of sin," and surely we may urge you, brethren, to diligent and prayer-
examinations, lest you become the deluded followers of a covetuous spirit. The
valance of a covetous disposition is neither confined to periods nor regulated
circumstances, for his insatiable desire never says enough, like the grave it is
er satisfied with the number of its acquisition, but a present success only gives
eener appetite for more. It is an evil of long continuance, and one which asso-
ions of our brethren have long found it necessary to expose, and to warn their
mbers against, (for instance) some of these remarks particularly in the forepart
his letter, were taken from the remnant of an old circular address, which from
tattered and defaced appearance, were written many years ago, but by what as-
iation is not known.

Covetousness betrays distrust in the providence of God, it discovers a want of
fidence in him who bountifully supplies the wants of his meanest creatures, and
o takes especial care of his children "For the young lions shall lack and suffer
nger, but they that seek the Lord shall never want any good thing." They
o bestow so much anxiety and care upon the things of this life, may be justly
pected of having no interest in the one thing needful, and if they have, they cer-
nly do great injustice to the divine goodness, which claims our entire confi-
nce, distrust is a sin, which has no apology, it calls in question the faithfulness
God, and refuses the plainest testimonies of his goodness. But is not the lord
be justified when he speaks, and believed when he promises, shall we with-hold
trust from him who is so trust worthy, and if we have entrusted him with our
ls, can we not entrust him also with things of inferior consequence. The Lord
s in his word, "let your conversation be without covetousness, and be content
h such things as ye have, for he hath said I will never leave thee nor forsake
e." That the thoughts of Heaven should possess an ascendency in the minds of
ristians, and they find sufficient employment for their faculties in the contempla-
n of their treasure above, needs no proof, it is an essential privilege of ev-
believer, to have his conversation in Heaven, to have the purposes of his
art and the principles of his life, animated by the "joy set before him" for
ere his treasure is, there will his heart be also, hence we see the impossibility of
onciling heavenly mindedness, with the disquieting influence of a covetous dis-
ition.

Covetousness not unfrequently lead to extortion oppression and fraud, being
uated by an unconquerable thurst for gain, they grind the faces of the poor,
regard the cries of the fatherless and widows, and fill their houses with the
n of appropriation, extortioners have no part in the kingdom of Heaven, and
d will plead the cause of all who are oppressed and defrauded, he therefore en-
s "That no man go beyond and defraud his brother, because the Lord is the
ger of all such." The fraud and eppression of the extortioner, may escape

the notice of man, nevertheless, "It shall be ill with him for the reward of his hands shall be given him." Selfishness is another trait in the character of the covetous man, and it predominates to an awful extent in the human heart, neither is it confind to the unbeleiving profligate, but too frequently discovers its self in those who profess to be followers of the meek and beneficient Jesus. This contracted principle, renders men uncharitable, illiberal, and callous, to the cries of the destitute, and the groans of the afflicted. Distribution to the necessities of others, is an important christian duty; but those under the influence of a selfish disposition, continually meditate an increase of goods, but have little or nothing to bestow in support of any object, which do not promise them some individual benefit, but, "Whoso hath this world's goods and seeth his brother have need, and shuteth up his bowels of compassion from him how dwelleth the love of God in him. My little children let us not love in word neither in tongue, but in deed and in truth." How from the mind which was in Christ, must that principle be, which restrains the feelings of Charity, and opposes the exercise of genuine benevolence, brethren the principle which produces this effect, is covetousness, and was evidently the occasion which required that solemn caution of our Saviour. "Take heed and beware of covetousness, for a mans life consists not in the abundance of the things he possesseth." In a word it was difficult to say what evils do not grow out of covetousness. "For the love of money is the root of all evil, which while some coveted after they have erred from the faith, and pierced themselves through with many sorrows.

The consideration which above all others discovers the enormity of covetousness is, that it is idolatry, that which receives the greatest share of a mans thoughts is his idol. God is worthy of our earliest and latest thoughts, remembrance of him, is a delightful exercise of the devout mind, it is an act of religious worship, by which reverence is manifested to God. But the thoughts of the covetous man are wholy engrossed in schemes of worldly gain, these employ his meditation by day and his reflection by night, and like the most profane, God is not in all his thoughts. Idolatry may also be found in the desires. These are the wings upon which the believer mounts up to Heaven, amidst his daily conversation, these being inflamed with divine love, rises from the alter of the pious heart with a fragrance acceptable to God. It is impossible however that they should be fixed upon God at the same time; for our Lord says:—"No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one, and dispise the other, he cannot serve God and mammon." That which governs the desires, becomes the idol of the heart, for men will desire that most, which in their estimation is the chief good, and if they be directed to the world, then the world will be the most desirable portion, but if they be fixed upon God, they will callforth something similar to the language of the spouse. "My beloved is the chiefest among ten thousand, yea he is altogether lovely." Or in the language of the devout Psalmist—"Whom have I in Heaven but thee, and there is none upon earth, that I desire beside thee."

To desire an increase of worldly goods, more than the light of Gods countenance, to seek earthly enjoyments, rather than spiritual communion with the father of mercies, is to bestow upon the creature that preeminence which belongs to God, who is infinitely worthy of our thoughts and desires, and as he should be the object of all the noble affections of the soul, these cannot be placed supremely upon any other object without idolatry. And while we hold in just abhorance the practice of bowing down to images, the work of mans device, are we sure that we are not gratifying passions, which are equally as dishonorable to God, and injurous to our souls "Little children keep yourselves from idols." Beware of whatever leads to indolatry, covetousness is its self idolatry. The refore beware of covetousness.

Let none suppose that we intend to discourage industry, or check the progress of improvement, it is not our intention to change industrious habits, for industry and economy are christian virtues. We trust the stream of active life, will continue to flow, but that the love of God and man will be the source, and the Glory of God the end, we do not oppose the possession of Earthly treasure, and when the inclination to do good, increases in proportion to the ability, we may by all lawful means increase that ability. But it is often the case, that men become contracted and selfish, in proportion to the increase of their wealth. And it is a matter of deep regret, that so many who profess to be happy in the enjoyments of the pearl of great price, who notwithstanding their having shared largely in the blessings of divine providence, indulge themselves in imaginary wants, and are unwilling to contribute liberally of their substance, for the advancement of religion, and the good of the churches. Brethren our Heavenly Father requires us to honor him with our substance, it is a part of his determinate council, to accomplish his purposes through the use of means by which you were brought to love our Lord Jesus Christ in sincerity: with the Bible, and with bible preaching you heard of Jesus Christ, and was enabled to believe on him. And we have no warrant for believing that others will be converted without the use of means. Then whilst you enjoy the comforts of life, you should remember the destitute and suffering. Whilst you possess the means of religious instruction, you should consider those who are without them, and consider that "the grace of God which bringeth salvation, hath appeared unto all men, teaching us, that, denying ungodliness and worldly lusts; we should live soberly, righteously, and Godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all inequity, and purify unto himself a peculiar people zealous of good works." Dear Brethren in the fear of God, and in the spirit of brotherly affection, we exort you to take this subject into serious and prayerful consideration, and institute a course of strict examination into your hearts, and see if there is no earthly object which engroces a larger share of your affections, than what is consistent with the requirements of your Heavenly Father; let us deal faithfully and candidly with ourselves, let us not shrink from the exposure of an evil, tho' its deformities should be unfolded in our own hearts, for the love of the

world produces a general disease in our spiritual frame. And while age & experience counteract and remove many disorders, they only strengthen the habit of a covetous mind. Beware how you indulge a passion, so injurious to your own souls and so offensive to God. "For whatsoever a man soweth, that shall he also reap, for he that soweth to the flesh, shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting." "The friendship of the world, is enmity against God." Worldly mindedness have for its object, sinful gratification. This spark of corruption, tho' it may pass for virtue among its votaries in general, and to ourselves seem unimportant, may in the event prove dangerous to our spiritual Joy. For leanness of soul will be the portion of those whose minds are intoxicated, with worldly views and desires.

We are well aware that God has bestowed on us many blessings, which we are to receive with thanksgiving, but temporal blessings are of no value, only as they fit us better, to serve God. We are the Stewards of God, and commanded to love our neighbor as ourselves; are there not objects of charity, may we not always employ, not only our surplus, to some important religious purpose, but God whom we profess to serve and from whose fullness we derive, all our wealth and comfort requires us to impart of our substance, to the furtherance of the gospel, and the advancement of his kingdom. Then how inconsistent must those be, who readily give their best wishes and their prayers, and as readily withhold their support. How contradictory to their profession, and their prayers, by their profession, they declare that they feel a deep concern for the conversion of sinners, and in their prayers, they entreat that the kingdom of Christ may speedily come in power, but withhold that pecuniary aid, which would contribute to the accomplishment, of this important object. Brethren it is a matter worthy of our most inquisitive attention that those states or sections of country where our denomination have been most, zealous and active, in the dissemmination and support of the gospel; felt a deep interest in the subject of Ministerial education, and other benevolent objects, have received the most signal tokens of the divine approbation, the cause of God prospers in their hands, and their souls are refreshed. "From the presence of the lord" The glory of God, and the salvation of sinners, should interest our minds and excite our zeal. Set your affections on things above, not on things on earth. Cast out every idol from his temple, and seek that hope which maketh not ashamed and account all things but loss for the excellency of the knowledge of christ. Detest every undue indulgence of the flesh, as dangerous to growth in grace. And let the love and communion of God, be the rich banquet of your souls. Walk honestly as in the day, taking heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life. And may the grace of our Lord Jesus Christ, be with you all. Amen.

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MINUTES

1835

OF THE

MISSISSIPPI BAPTIST ASSOCIATION

HELD AT

ZION HILL MEETING HOUSE, AMITE COUNTY, MI.

ON THE

Seventeenth, eighteenth and nineteenth days

OF

OCTOBER, 1835.

LIBERTY, MISSISSIPPI:
L. P. Hall, Printer.
1835.

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MINUTES

OF THE MISSISSIPPI BAPTIST ASSOCIATION HELD AT THE ZION HILL MEETING HOUSE ON THE SEVENTEENTH, EIGHTEENTH AND NINETEENTH DAYS OF OCTOBER, 1835.

Oct-18-19th-1835

—*—

1. Agreeably to appointment, the introductory Sermon was delivered by Elder Shadrick Coker, from 1 Peter, chap. 1st, and verses 23d, 24th, and 25th.

2. Letters from fourteen churches were received, the names of the delegates enrolled and the state of the churches minuted.

3. Brother Charles Felder was chosen Moderator, and brother Henry D. F. Roberts Clerk.

4. A letter of correspondence from Pearl River Association, with two packages of Minutes, were received by the hands of Elder John P. Martin, one of the messengers of that Association; the other messengers, bro. James Murray, having failed. Also a letter and package of Minutes from the Union Association, by the hands of her messengers, brethren, John Fairchild and James Webb. The messengers were received and invited to seats.

5. Brethren Charles Felder, Right Seal, and Richard Quin, were appointed a committee to arrange the preaching for the Lord's day: And reported as follows, viz: Brethren J. Webb, J. Fairchild, and E Courtney preach in the order of their names, and J. P. Martin conclude the services of the day.

6. Brethren E. Courtney. S. Coker, J. Young, together with the Moderator and Clerk, were appointed a committee of arrangement and revision. They invited brethren Martin and Worthington to act with them.

7. Brother H. D. F. Roberts was appointed to write a letter of correspondence to the Pearl River Association, and brother W L. Sibley to the Union Association. After prayer by the Moderator, the Association adjourned until Monday morning, 9 o'clock.

The services of the Lord's day was attended by the brethren above named, and notwithstanding the day was rendered disagreeable, by the threatening clouds, and cool winds, they addressed a very large and solemnly attentive congregation. The conclusion was peculiarly solemn and appropriate, and a considerable number of persons of both sexes availed themselves of an invitation to kneel beforethe stand, and have the prayers of the brethren made in their behalf.

Monday morning the Association met pursuant to adjournment, and after singing and prayer the names of the delegates were called; and read the articles of Faith, and rules of decorum, adopted by this body.

8. The committee of arrangement and revision reported, which report was received.

9. Petitionary letters were called for. Brethren Solomon M. Bryan and Francis Bryan, delegates from the 1st Baptist church in Jackson, La. presented a letter from that church, petitioning admission into the Association, which church was unanimously received, and her delegates receiving the right hand of fellowship by the Moderator, were invited to seats. Also a letter from the Ramah church, Lawrance county, Mi., which church was cordially received and her delegate, brother F. White, received the right hand of fellowship, and invited to a seat.

10. Brother E. Courtney who was previously appointed to write a circular letter, reported that he was not prepared. Whereupon it was resolved, that the following brethren, E. Courtney, C. Felder, H. D. F. Roberts, S. Coker, and S. M. Bryan be a committee to meet at Ebenezer church, on Saturday before the fifth Lord's day in November next, to supply a circular to be printed with these Minutes.

11. Letters of correspondence, to sister Associations were called for, read and adopted.

12. No letters having been written to the Leaf River and Yazoo Associations, the Moderator was appointed to supply them.

13. Appointed C. Felder, and Z. Reeves, our messengers to the Pearl River Association. S. Coker and J. Young to the Union—and E. Courtney, H. D. F. Roberts, and T. M. Bond, to the Leaf River Associations.

14. The committee appointed to supply a circular met according to appointment, and selected a circular letter, previously published by the Pearl River Association, on the interesting subject of the duty of the heads of families, which letter will be attached to these Minutes.

15. Reports being called for, brethren S. M. Bryan, and W. L. Sibley, a committee on Missions, within the limits of this Association, reported as follows: brother Charles Felder rode thirty days—preached thirty-six sermons, and traveled 444 miles for which he is allowed $30 00.

Brother Jessee Young rode nineteen days—preached twenty sermons, traveled 350 miles, for which service he is allowed $19 00.

The committee were unable to procure more Missionary labours, as the time of the ministring brethren was taken up in the regular supply of churches, the committee close by saying—Oh that the Lord of the harvest would send more labourers into the harvest.

16. Resolved, that this Association transfer all missionary monies now in the Treasurer's hands, amounting to $201 43¼ cents, over to the Treasurer of the Missionary Society.

17. Resolved, that all the churches in future, express, in their letters to the Association, the location of the church—on what days they have regular preaching—the name of their pastor or supply—the

number of preachers in their respective churches—the name of the nearest post-office, and that each of the above items be inserted in distinct columns.

18. Resolved, that this Association recommend to the churches, the consideration presented to us by the Union Association; the propriety of meeting by delegates, a State Convention of Mississippi Baptists, to take into consideration the utility of patronizing a State Seminary, to be under the control of the Baptist Denomination; and also for Missionary purposes. And that they express their views in their letters to the next meeting of this body.

19. Whereas it is represented to this Association, on good authority, that James A. Ranaldson, formerly known as a regular Baptist preacher among us, has embraced views contrary to those held by us; Therefore Resolved, that he no longer be considered as one of our order.

26. Moved, that we recommend to all the churches composing this Association, to unite with the churches within the bounds of the Pearl River Association, in observing Friday before the fourth Lord's day in December next, as a day of fasting, humiliation and prayer, to Almighty God, for a revival of religion within our bounds—and that the churches meet at their respective places of worship on that day.

21. Query from the first church in Jackson, La., viz: Is it according to gospel order for a licentiate preacher, or an unordained Deacon, to preside at a regular church meeting as Moderator?

Answer, it may be admitted in cases of extreme emergencies, except where fellowship is concerned.

22. Resolved, that brethren H. Cotton and S. M. Bryan be appointed a committee to audit the Treasurer's account, and receive contributions.

23. Resolved, that the Association adjourn to meet at Gallilee church, Amite county Mi., on Saturday before the third Lord's day in October, 1836.

24. Appointed brother Henry D. F. Roberts to write a circular letter for the next year.

25. Resolved, that brother E. Courtney preach the introductory sermon, and in case of failure, brother C. Felder.

26. Resolved, that brother C. Felder superintend the printing and distribution of six hundred copies of these Minutes, and that he draw on the Treasurer for the same.

27. Resolved, that the Association expresses her thanks to the church and vicinity of this place, for their kindness and liberality during our meeting.

ASSOCIATION FUND.

The auditing committee reported in the hands of the Treasurer, after deducting thirty-five dollars for printing the Minutes of last year, $87 6¼

Contributions from the churches, 69 68¾

	$156 75	
Paid to messengers of correspondence,	$34 00	
Paid for printing these Minutes,	50 00	
		84 00
Balance in the Treasury,		$72 75

MISSIONARY FUND.

Remaining in the hands of the Treasurer,	$229 68¾	
Received from churches and individuals,	20 75	
		250 43¾
Paid for Missionary labours,		49 00
Balance of Fund,		$201 43¾

Which amount is paid over to the Treasurer of the Baptist Home Missionary Society, for the States of Louisiana and Mississippi.

After singing and prayer, by brother Courtney, the Association adjourned in harmony, which prevailed in all our deliberations.

HENRY D. F. ROBERTS, *Clerk.* CHARLES FELDER, *Moderator.*

TABLE

OF THE CHURCHES COMPOSING THE

MISSISSIPPI BAPTIST ASSOCIATION,

FOR 1835

Names of ordained Ministers in SMALL CAPITALS; licensed Preachers in *Italics*.

Names of CHURCHES.	Names of DELEGATES.	Baptized.	Rec'd by letter.	Dismissed.	Excommunicated.	Restored.	Dead.	Total.	Funds.	Association.	Missionary Fund.
New Providence,	John Thompson,										
	David Cox,		1		1			31	5		
Ebenezer,	Matthew Jones,										
	Richard Johns,		1	3			1	24	11	25	
East-Fork,	CHARLES FELDER,										
	Thomas M. Bond, ✓	2		1			1	22	3	50	
Zion Hill,	Right Seal,										
	George McGehee,				1	1	1	44	5		
Shiloh,											
Jerusalem,	David Lea,										
	John Sibley,					1		39	4		
Percy's Creek,											
Hephzibah,	EZRA COURTNEY,										
	H. D. F. Roberts. ✓		2	3	2			71	3	87½	
Mount Nebo,	Willis Watson,										
	T. Zachary,*			1	2		2	36	5		
Mars Hill,	JESSE YOUNG,										
	Richard Chaddock,	6	2			2	1	27	4	75	1 25
Mount Zion,	Thos. Swearengen,										
	Haley Cotton,	1		2			1	24	2		8
Hopewell,	John Ford,										
	Tillot Porter,	2	2				2	21	2		2
Gallilee,	John Straughan,										
	John Andrews,							11	2		2
Salem,	Richard Quin,										
	Derrel Carter,	2	2	2		2		42	3		
Pinckneyville,											
Friendship,	SHADRICK COKER,										
	Bailis Turner,	2		1	1			37	6	31¼	7 50
Beaulah,	Wm. S. Sibley,										
	Wm. Hogan,	2	1					17	2	50	
Jackson,	Solomon M. Bryan,										
	Francis Bryan,							13	1	50	
Ramah,	F. White,										
	N. Borin,	1		1	1			16			
For Minutes,	W. Simpson,								5		
									50		

CIRCULAR.

We copy the following Address from the Minutes of the Pearl River Baptist Association, for 1829.

DEAR BRETHREN,

Of all the duties of a temporal nature, which devolve on man, those which he has to perform as the head of a family, are the most important, the most difficult, and the most responsible. The magnitude of those duties, and the difficulty of discharging them adequately, is equally apparent, whether we consider them with regard to God, to ourselves, or to our fellow creatures in the various relations in which we stand to them. To a man who has not made those duties the subject of constant and intense inquiry, it is, at many times, difficult to ascertain satisfactorily, in what manner his duty requires him to act; and even the man who has diligently sought to know his duty in this highly important station, will perhaps, sometimes find himself at a loss; for it frequently happens that his duties seem to conflict with each other in such a manner that it is no easy matter to determine which is the most imperious call. It should therefore, be the constant endeavour of every head of a family to perform all the various and complicated duties which his station makes incumbent, as fast as they occur, lest accumulation should create embarrassment, and neglect make unpleasant work for repentence.

The duties of the head of a family are so exceedingly extensive, that they embrace almost the whole duty of man; of which we cannot speak at large; but must content ourselves with taking a brief and partial survey of the most important ones, and refer the enquirer to the word of God, which is a sufficient rule for our conduct in all the duties of life.

As the husband and wife, while both are living, must be considered as a joint head of the family, it seems proper to speak first of those duties which result from the conjugal relation. These duties are generally smilar, and always reciprocal; and are among the greatest which we ever have to perform to our fellow creature. The greatest and most important duty of a man to his wife is, "to love her even as his own body," and a strict adherance to this principal duty will greatly assist him in the discharge of all other duties. As the husband and wife naturally expect the faithful fulfilment of their respective duties to each other, and as the first duty of a husband is to *love his wife*, it is necessarily obligatory on the wife to render herself lovely in her husband's sight:—for how can a man love that which is unlovely? "A virtuous woman is a crown to her husband," and by far the most honorable crown that ever adorned a mortal brow. For she may be made capable by the grace of God, of pos-

sessing immortal lustre;—she is a crown of God's own devising and he that dishonors this crown, casts a contempt upon the wisdom of his Creator, and the works of his hand, which returns with manifold contumely on his own hand. Therefore, occupying this conspicuous eminence, how careful ought the wife to be that she does not tarnish her own lustre—that she does not make this crown a burthen to the wearer—let it be her anxious desire that she suitably adorn that directing head, which is itself the glory of the crown—let it be her especial care that she do not cover with shame that face which should reflect her own brightness. "The man was not made for the woman, but the woman for the man." God hath so ordained it, and it should be kept in constant remembrance, for hence it is, that love is the first duty of a man, and submission the chief duty of a woman. And the best way for a woman to ensure the performance of the husband's duty, is never to be remiss in her own. For there is not a more shining mitre in this illustrious diadem than submissive acquiescence; or in other words, there is not a more lovely feature in the character of a wife than that of meekly submitting to the will of her husband.

Thus, the chief duty of a wife is submission.—"Wives, submit yourselves to your own husbands," Eph. 5. 2. (see also, Col. 3. Titus 2, I. P. 3.) And this submission is to be rendered to the husband "*as unto the Lord.*" Not only because it is a duty which the Lord requires of them, but also because they should submit themselves to their own husbands, in the same manner in which they ought to submit to the Lord, not as a matter of force in slavish subjection, but voluntarily as a matter of duty for the sake of his distinguished love. The husband ought therefore, by all means, to take the necessary steps to make the performance of his duty a pleasure, as well as a duty. If a man is deficient in his affectionate regard for his wife, it is unreasonable and unjust in him to expect tha this wife will submit to his will with cheerful acquiescence. She may, through fear or sense of duty, render that obedience which is due, but is next to impossible that she should derive a pleasure from an acquiescence in the wishes of an ungrateful husband, who is deficient in conjugal tenderness, indifferent to her meekness, and regardless of her exquisite sensibility. Although the dictatorial power is, by the ordinance of God vested in the husband, yet the arbitrary exercise of it without regard to the sensibility of the wife, is a wide aberation from the line of duty. To enforce authority with the haughty asperity of positive command, is as great a violation of duty on the part of the husband, as a contemptuous refusal of obedience on the part of the wife; and no means of peremptory character should be resorted to, till all others have proved unavailing.

Seeing, therefore, that the husband and wife are the united head of the family—that they are united by God's ordinance—that their interests, their happiness and misery, their prosperity and adversity, and all the affections and sympathies of their nature are united; and that this union is both the foundation and consummation of their felicity

—let it be the primary object of both to strengthen the bonds, and draw close the ties of their union, which constitutes them the joint head of the family; although in their distinct capacities they are not equal in authority. The greatest harmony and unity of design should always subsist between them, and the most cordial co-operation should always be mutually afforded. In all cases of doubtful proceeding, where the interests and feelings of both are likely to be affected by the result, it is the duty of either to procure the advice and if possible, the consent of the other. And to this end, it is highly necessary that they should respectively deserve and enjoy the entire confidence of each other, so that the house be not "divided against itself."

2. Every head of a family owes some duties to himself, which ought to be performed, while others should not be left undone. But in this respect we have need of circumspection, lest that most powerful prompter, *self-love*, should induce us to think those duties so momentuous, that we neglect our duty to God. There is however, a very plain rule for our conduct, which, if attended to, will prevent an undue attention to our own interests. "Seek first the kingdom of God and his righteousness." But this rule seems to be reversed in practice, and we seek first to advance our own worldly interests. We shall not consider which of those duties under consideration should take precedence in point of order; but urge it on the heads of families in the first place to maintain a good reputation. In order to which, a man should establish for himself certain plain principles of propriety, by which he should uniformly regulate his conduct.—From these he should never swerve, and nothing should be suffered to operate as a momentary temptation to induce him to deviate from the immutable rules of rectitude. Governing himself by these, his character will be established on a basis that will secure it from the attacks of the defamer. And even if he should unhappily go into error, the uniformity of his general deportment will plead powerfully in his favor, and command that charitable indulgence which will eventually obliterate the stains affixed to it by the more rigid hands of justice.

No less is it his duty to obtain a good degree of general information. Every person having charge of a family, owes it to himself as a special duty, to acquire a degree of knowledge in several branches of intelligence. He should by all means acquire some information on religious subjects. If he neglects this, it is a sinful omission; and he will not be allowed to plead ignorance at the tribunal of his inexorable Judge. For his ignorance is itself sinful. And so far will it be from availing him any thing thus to plead one crime in excuse for another, that he will find himself under the greater condemnation. His wilful ignorance will be an aggravation of his thoughtless iniquity. The head of a family should also seek a competent knowledge of the civil and political institutions of his country. These are matters in which every man is concerned, and in which every man ought to feel an interest. Under our happy government,

which is the gift of God, and which he bestowed upon us in a manner almost miraculous; where there are no distinctions of rank; but where every man possesses equally the dignified character of citizen—he who will remain ignorant of the nature, tendency and practical operations of the affairs of his country, abuses one of the richest temporal blessing with which God has been pleased to distinguish this highly favored land above all the nations of the earth.

3. The duties of heads of families to their neighbors are so well understood, that it is hardly necessary to say anything on the subject, but lest our address should be charged with being too defective, we will mention two of them. The heads of families should labor for peace, "so that if it be possible as much as in us lieth, we should live peacably with all men." We should preserve a peaceable and friendly intercourse between our own families and those of our neighbors. If any thing should arise which may seem to threaten to interrupt social harmony, it is the duty of the heads of families, to interpose a timely interference, and check it in its first stage. A little fire will kindle a great matter; and from mere trifles, sometimes spring grievous dissentions, whereby whole neighborhoods, and sometimes the children of God are involved in bitter controversies. Whence the great necessity of applying an effectual remedy to such strifes before they have assumed so malignant an attitude. And it is more especially the duty of the heads of families whose age, experience and discretion, will suggest the best means of a restoration of peace and friendship, to arrest such growing dissentions before wounds become incurable. If the time has arrived when "all know the Lord, from the least unto the greatest," then it is not necessary for every man to teach his neighbor, saying "know the Lord." But if not let us admonish, exhort and persuade our neighbors concerning the things which make for their peace. Let us not be afraid of wounding the feelings of our neighbors, but warn them in faithfulness and love; if our admonitions are administered in love, they will be regarded as works of love, and bring forth the fruits of charity. We should have a single eye to the honor of God and the good of our neighbor, and remember that "he who converteth a sinner from the error of his way, shall save a soul from death, and hide a multitude of sins." In fine, we should "love our neighbor as ourselves," and daily pray for them, doing all things for the Lord's sake.

4. On some heads of families a duty devolves, from which others are exempt, and of these duties we shall now proceed to take some notice. An allwise God, in order to execute some of his unfathomable designs, has thought proper to permit a portion of the human family to be reduced to servitude, and brought into bondage under others, who, apparently, have been more the objects of providential regard. Among us, those who are reduced to servitude are also, by the laws of the land, made slaves; but we shall only regard them in the light of servants. It is a delicate point to perform all the duties which are required of a master. That wide extent of power which is vested in masters, is a strong temptation to exercise unreasonable

severity. Indeed, we have reason to fear there are men, even in this, our own country, who look upon slaves with no more respect than upon a dumb beast. Even some masters who deny their servants the privilege of hearing the word of God—who drive their servants into the field on the Sabbath day;—but we hope brethren, that you are not of the number. Such men are like the hypocritical Scribes and Pharisees, who "shut the kingdom of heaven against men: they neither go in themselves, nor suffer them that are entering to go in." Men who neither "fear God nor regard man;" whose hearts are harder than the nether millstone, and "whose judgment, now of a long time lingereth not, and their damnation slumbereth not." The limits of this circular will not permit us to speak at large on this part of the subject; but believing that you treat your servants with humanity, we will omit other considerations and impress it on your minds to attend to the religious instruction of your servants. In this particular there is great reason to fear that there is a criminal neglect amongst us. If our servants are permitted to go to the grog-shop on the Sabbath day, instead of attending on religious worship; or if they are allowed to pursue their secular employments on that day, we ourselves must partake of their guilt. Perhaps we cannot with justice to ourselves, give them that education which will qualify them to read the scriptures; but we can teach them something of the will of God without it. What means have they to learn the mind of God? not being able to read his word themselves, they must be dependent on others to read it to them, and explain it for them; and yet it is seldom they have the offer of the words of eternal life. When we look at large on this unhappy portion of our fellow creatures, and see them born in sin, brought up in ignorance, and without the fear God, and sink down by multitudes to eternal perdition, with scarce a tear shed for their immortal souls; it surely ought to awaken our charity to a more benevolent system of treatment to these our unfortunate brethren. For however sable their hue, and however degraded their condition in this life, they possess rational and immortal souls, which must be the subjects of everlasting felicity in the bosom of the Redeemer, or of endless wrath in the regions of torment. Let us therefore compel them, so far as we can, to be moral, and use our influence with them to attend on the means of Grace. And here we must leave this part of the subject, lest we crowd out other matters of equal or paramount importance.

5. Next to our duty to God, perhaps those we owe to our children are of the highest importance. The awful responsibility which devolves on the head of a family in consequence of his duty to his children is enough to make one say, "who is sufficient for these things." Indeed, who can "train up a child in the way which he should go." Can we cast our eyes around on our acquaintance and behold the dreadful effects produced by bringing up children in evil courses, without reproaching the hardness of our hearts for being no more affected by the mournful spectacle? We see too many who train up their children in the way they should not go, and unless Almighty

Grace reaches them they never depart from it. Thus the sins and vices of the father are inherited by the children from generation, to generation. And it is strictly true in one sense, that "the father have eaten sour grapes, and the children's teeth are set on edge;" for "the Lord our God is a jealous God, visiting the iniquities of the father upon the children to the third and fourth generation." Are we not too sparing of our advice to our children? Or do we fear that our precepts will be disregarded? Or perhaps the parent has lost his authority over his children. if so, who is reprehensible for the loss? God hath given every parent authority over his children, and if his children set his authority at defiance, the fault lies in the parent, for he has thrown away the prerogative which God gave him, and most assuredly God will require it of him. By slighting the right to control his children, till they disregarded his commands and injunctions, he becomes accessary to the vices of his children. We know, and do not deny that the children must lie under the condemnation of their own wickedness, and suffer personally for their own individual sins, whoever may be the accessaries; but we know also, that the accessaries must suffer for their instrumentality. And thousands of parents have reasons of eternal moment to shudder at the bare idea of that appalling testimony which their children will be forced to exhibit against them at that great day of impartial scrutiny. What more shall we say to awaken parents to a sense of their awful charge? If Phineas and Hophni, the sons of Eli the high priest, were cut off in the bloom of life, shall our wicked sons be spared to live out more than half their days? And if they are taken before they fill up the cup of their iniquity, would it be a mercy or a judgment? But to be more particular: let the first thing that parents attend to in training up their children, be to teach them filial obedience. The Lord commands children to "honor their father and mother," and if this command is not fulfilled, it is oftener owing to neglect of duty in the parents than a refractory disposition in the children. If children are taught to respect and obey their parents during their minority, it inspires them with filial reverence and gratitude which they retain through life. Our further remarks on this part of the subject shall be comprehended under four general heads, viz: 1. The keeping them from vice. 2. Preserving them in the paths of moral virtue. 3. Teaching them science. 4. Giving them religious instruction.

1. The innate depravity of human nature—the general prevalence of vice—the high spirits incident to youth, together with their want of prudence, all conspire to lead children into vicious courses of life. These things should be taken into consideration by parents and should induce them to keep a constant watch over their children. And if at any time, parents should detect them in sinful practices, it should by no means be passed over in silence. But immediate reproof and admonition should be administered according to the nature and evil tendency of the offence. And this should be done in such a manner as to impress a child with a sense of the parent's authority, as well as of his parental affection.

2. If children were naturally inclined to practice moral virtue, less pains would be necessary in bringing them up in the paths of wisdom; but this is not the case. It is therefore necessary, that children be taught to see the beauty of virtue, and the odious deformity of vice. The father should therefore take occasion, in the presence of his children, to point out the upright moral conduct and decent behaviour of some worthy person of his acquaintance, and by speaking of it in terms of high commendation, provoke his children to emulation. On the other hand, he should never speak of vice but in terms of the deepest abhorrence.

3. No head of a family can neglect the education of his children and be innocent. The benefits of education are far too numerous to be mentioned in this place; and its importance cannot be too highly appreciated. On the other hand, the want of it is a misfortune of the most unhappy nature and tendency. Ignorance is the source of many evils, both natural and moral, and knowledge is the surest foundation of happiness. One special reason therefore, why parents should educate their children, is that a foundation be laid for their future felicity. A very ordinary education, with the improvements which may be made of it, will be the means of greatly augmenting their satisfaction in this life. Another reason why they should be educated, that they may be qualified for usefulness. To be useful to our fellow creatures is a duty, but without education and the advantages resulting from it, the prospect of a man's usefulness is but very limited; and in general the sphere, and measure of it is proportionably circumscribed. We know not what God in his providence may design for our children; we may intend them for certain walks of life, but God may order it otherwise. We may not expect that our sons will be called to serve their generation in any of the dignified offices of state, yet we know not to what service they may be called; and it is our duty to qualify them so far as we can for the performance of any duty which the community may require them to discharge. We all see the deplorable scarcity of men of competent qualifications to manage the important concerns of our state, and the probability that the next age will be better supplied than the present, is not very great. But even did we know, which we do not, that they are never to act the more conspicuous part of public servants, yet we do know that if they live they must become citizens; and a portion of human literature is necessary to their being useful and respectable citizens. That degree of literary attainment to which children ought to be brought, is to be determined by the ability of those who have charge of them. God requires of us according to that which we have; and whatever he has made a duty he has also put it into our power to perform. If we are able to supply our children with food and raiment, the next thing to which we should apply our worldly substance, is the education of our children. And this should, by all means, be carried so far as to enable our children to read with facility the word of God; and much further by such as are able to afford it. That a good education is an injury to a poor man,

is a position which has been advanced in Europe; and such a doctrine is better suited to despotic governments than to a free and enlightened country like curs. But it ill befits American citizens to believe such doctrines, much less does it become them to practice upon it to the extent which they do. In all cases, and under all circumstances, wisdom and knowledge far excelleth ignorance and folly.

4. The last duty to which we shall call your attention under this head, is the giving children religious instruction. This duty is too much neglected. Some parents seem to think it needless, and others that it is injurious, as tending to make their children formalists—as teaching them the form of godliness without the power. But Paul mentioned to Timothy as a matter of commendation that "from a child he had known the holy scriptures." (2. Tim. 3. 15.) And God commanded the Israelites that the words which he had commanded them, they should teach diligently to their children, (Deut 6, 7.) But what diligence is used by us to teach our children the word of God? How many children are there, that have once read through the bible? Are there not too many that do not read half a dozen chapters in the course of the year? Our children learn to believe, or rather, they learn to SAY, that the scripture is truth: but of what advantage is this? They know nothing of the truths contained in the scriptures; and how should they, since they never read them, and perhaps too seldon hear their parents read them? If children are suffered to grow up in ignorance of the holy scripiures, how are they to know when they hear the scripture preached? How are they to judge between truth and error in things pertaining to salvation?—It is not pretended that it is in the power of parents by this means to change their children from a state of nature to a state of grace; but it is possible for parents by some means to make their children moral. And how is this to be done? Is it to be done by teaching them the precepts of morality, and enforcing obedience to them? We admit that it is: and from whence are the precepts of morality drawn? Is it not from the word of God? It surely is. It is altogether vanity to think of making children moral without giving them religious instruction. Morality, so far as it goes, and so far as it can go, must necessarily tread in the very footsteps of religion. When, or where was it ever known that morality prevailed without religion? And does not the history of all nations testify that where pure religion abounds, morality also prevails? It can no more be separated from religion than the shadow can from the substance; and the best way to promote morality is to cherish and propagate religion: morality is the shade of that tree whose "leaves are for the healing of the nations." Let us therefore look on the rising generation, particularly on the children which the Lord hath given us; let us endeavour to bring them up in the nurture and admonition of the Lord; in his fear and in the knowledge of his ways; and prove him herewith if he will not pour us out a blessing that there will not be room enough to receive it.

Thus brethren, we have endeavoured to set before you briefly some

of the most prominent duties of heads of families—much more we might have said, but our limits would not permit. Your duty to God you can learn from his word, and let that always be performed first. Pray daily to him for that wisdom which is profitable to direct you, and for that grace which will enable you to perform all your duties, and do all things in the name of the Lord.

ERRATA.—In the table of the churches composing the Mississippi Baptist Association, the amount contributed by Jackson church should have been $2 50.

30

MINUTES

OF THE

MISSISSIPPI BAPTIST ASSOCIATION

HELD AT

GALILEE CHURCH,

ON THE

FIFTEENTH, SIXTEENTH, AND SEVENTEENTH

DAYS OF

October, 1836.

CLINTON, LA.

—:o:—

PRINTED BY NUNN & STEVENS.

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1836.

Periodical, Postage one cent.

MINUTES

OF THE MISSISSIPPI BAPTIST ASSOCIATION, HELD AT GALLILEE CHURCH, ON THE FIFTEENTH, SIXTEENTH, AND SEVENTEENTH DAYS OF OCTOBER, 1836.

—o—

1. Elder Courtney and his alternate, having failed to preach the introductory sermon Brother Roberts, by request of the Moderator, delivered a discourse from

2. Letters from seventeen churches were received, and their delegates, names enrolled in the following order:

Names of CHURCHES.	Names of DELEGATES.	Baptized,	Received by letter,	Restored,	Dismissed by letter,	Excluded	Dead,	Total,	No. of Ministers,	Time of meeting,	Contributions
N. Providence,	Rowland Wilkinson,										
	James Jenkins,			1	1			31		4	5 00
Ebenezer,	H. D. F. Roberts,	1						23	1	1 sab	11 50
East Fork,	Richardson Johns,		2				1	23	2	2	3 00
	Charles Felder,										
Zion Hill,	Tho's M. Bond,										
	Wright Seals,										
	Moses Seals,										
Shiloh,	No letter or delegate			1	2	1		39			5 00
Jerusalem,	David Lea,								1		
	John Miller,			2	1			34	3		4
Percy's Creek,	No letter or delegate										
Hepzibah,	Billington Taylor,	75		2	6		1	141	2		10
	William Roberts,							5			1
Mount Nebo,	S. C. Bankston,		1	2		2		41	4		5 00
	Tho's Zachary,										
Mars Hill,	Jesse Young,	2	3	1	1		1	28	1	4	5 00
	Martin Whittington,										
Mount Zion,	John Montgomery,										
	Martin Temple,										
Hopewell,	John Ford,	1	3		5	1		26			2 50
	Tillet Porter,							21	1		2 00
Gallilee,	John Stranghan,										
	John Andrews,							11	3		2 50
Salem,	Richard Quinn,										
	Derrel Carter,		1					43	1 3		4 00
Pinckneyville,	Nathaniel Borin,										
Friendship,	Shadrach Coker,										1 2
	Andrew Make,										
Beulah,	No letter or delegate		1		2		1	38	2 2		5 00
Ramah,	F. White,										
	C. Garlinton,		3	1	1	2		17	3		5 50
Bethel,	Moses Knighten,										
	N. M. Turner,	2	2				1	8	2		
Jackson, La.	S. M. Brian,										
	William Marly,	1	4		3			16	1	2 00	
Clinton, La.	James B. Smith,	29	6				1	36	1 2&4	5 00	
	John M. Trescott,										

The following ordained Ministers belong to this Association, viz:—E. Courtney, C. Felder, S. Coker, J. Young, Z. Rieves, J. B. Smith, and H. D. F. Roberts. Licensed Minister, Tho's M. Bond.

3. Elder Charles Felder was chosen Moderator, and H. D. F. Roberts Clerk.
4. A letter from the Clinton Church was presented, the Church received, and the delegates took their seats.
5. Letters of correspondence received from the following Associations, viz:—Union, Brethren James Bailie, William Martin and Ashley Vaughan messengers; Yazoo, a letter but no messenger; Bethel, S. S. Latimer messenger.
6. Appointed persons to write to the following Associations, viz:—Roberts to the Union; Smith to Pearl River; Lea to Yazoo; Trescott to Bethel, & Brian to Leaf River. The following Brethren were appointed messengers to corresponding Associations; viz:—Coker and Rieves to Union; Roberts and Coker to Bethel; Felder and Young to Leaf River; Roberts and Bond to Pearl River.
7. Appointed the following Brethren to preach on Sabbath, J. B. Smith, S. S. Latimer, A. Vaughan, and J. Bailie.
8. Appointed a Committee consisting of Brethren Smith, Young and Brian, together with Moderator and Clerk, to arrange the business of the Association, and report on Monday.

Adjourned to meet on Monday morning 9 o'clock. Prayer by Brother Smith.

9. The Brethren appointed to preach on Sabbath met a large congregation, preached in the order of their appointment, with the exception of Brother Smith, who, being indisposed, requested Brother Roberts to fill his place. The conclusion of the services were peculiarly solemn, and a number of persons kneeled before the stand, while the people of God prayed for them.

Monday morning, Association met, and after prayer by the Moderator, proceed to business.

1. The Committee of Arrangement presented a report which was received and the committee discharged.
2. A letter from Pearl River Association was received, and Brethren J. Crawford and H. Simmons took their seats as messengers.
3. The Brethren appointed to write to corresponding Associations read their letters which were received and delivered to the several messengers for each Association.
4. The Circular letter was read, received and ordered to be printed with the minutes.
5. The answer to the querry, from the Jackson Church last year, recinded, and the following one substituted:

The office of Moderator is not mentioned in Scripture, and each being an independent body, has a right to hold her conferences, with or without a Moderator, as they think proper. But the Association, for the sake of order, recommend the Pastor of each Church to preside, and in his absence, any ordained Minister present, if neither be present, a licensed Minister, and if hebe absent the Church may choose any member of her own body.

6. Resolved, That this Association deem it important that the Baptists in this state, should meet in Convention by Delegation, to take into consideration, the adoption of some systematic plan, by which, the efforts of our denomination, may be united, her resources drawn out, the Gospel preached to the destitute, religious information disseminated and other objects of importance to the advancement of the Redeemer's kingdom be considered.
7. Resolved, That we recommend a meeting, consisting of delegates from Associations, Missionary Societies and Churches; also, of individuals, to be held at Washington, Miss., on Friday before the 4th Sabbath in December next, to consider the propriety of forming a state convention of our denomination.
8. Resolved, That Brethren C. Felder, J. B. Smith, H. D. F. Roberts, S. Coker and J. Young, be appointed as delegates from this Association, to attend the above mentioned meeting.
9. Resolved, That we rejoice in the fact that our beloved Judson, has accomplished the entire translation of the Bible in the Burman language, and that the American and Foreign Bible Society, organized in Philadelphia, to aid in publishing the Bible, in that and other languages, has the confidence and approbation of this body.
10. Resolved, That this Association recommend to the Churches, the solemn previlege of uniting with the Brethren within the bounds of the Pearl River Association in setting apart the 25th day of December next, as a day of fasting, humiliation, and prayer to Almighty God for a gracious revival of religion throughout our country, and that the churches meet at their respective places of worship on that day; to spend it in God's service.

11. Resolved, That we recommend the South Western Religious Luminary, edi
by the Rev. Ashley Vaughan of Washington Miss.; to the confidence and patronag
the Churches and friends of religion and morality in general, it being a paper disse
inating the doctrines of the Gospel, and one altogether suited to the pressing wants
our denomination in the South.

12. Resolved, That we have confidence in the objects and government of the co
templated Judson institute, and take pleasure in recommending it to the patronage
the friends of religion and literature.

Appointed Smith, Brian and Lea a financial committee to audit the Treasurer's ac
count and receive collections from the Churches.

13. Appointed Charles Felder to write a Circular letter for the next Association.

14. Appointed J. B. Smith to preach the introductory sermon for the next Associa
tion, and H. D. F. Roberts to be his alternate.

15. Appointed the next Association to be held at Jerusalem Church, Amite county
Miss., to commence on Saturday before the 3d Lord's day in Octeber, 1837.

16. Resolved, That J. B. Smith be requested to superintend the printing and dis-
tribution of 700 copies of the Minutes, and that he be authorised to call on the Treas-
urer for money to defray the expenses of the same.

17. Universally Resolved, That the thanks of this Association are due to the in-
habitants of this vicinity, for their hospitable and bountiful accommodation of the mem-
bers of this Association.

After exhortation and prayer by J. B. Smith, adjourned.

CHARLES FELDER, Moderator.
H. D. F. ROBERTS, Clerk.

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Finances of the Association.

Remaining in the hands of the Treasurer last year,	$72 75	
Received from the Churches this year,	79 25	
		152 00
Paid to corresponding messengers,	29 00	
Paid for printing these Minutes,	50 00	
		79 00
Remaining in the hands of the Treasurer,		73 00

CIRCULAR.

The Mississippi Association, now convened at Gallilee in Amite County Mis-
sissippi:—To the churches representing her, sends Christain salutation.

Dear Brethren:—Among the variety of subjects to which the current events of the
day have given a deep and impressive interest; the calling, duties and qualifications
of a gospel minister appear to us to deserve the foremost regard. The minds of many
of our brethren are held in doubt with respect to the propriety of educating young men
for the clerical profession; whilst others not only deem it proper, but think no
time or expense or trouble too great to promote its accomplishment. Hence acade-
mies and schools have risen up in different States whose primary design is the edu-
cation of young Baptist Preachers. The Judson Institute, formed on the manuel
labor plan which is getting up in Hinds County, Mississippi
us within the bounds of this Association

bject contemplated by the Institute, and therefore withhold their support
. This with some few other considerations have induced us in the present
to offer you our impartial views on the subjects before mentioned.

1. We will give you our opinion of a regular call to the gospel ministry.

It has pleased God that the Heavenly treasures of the gospel, should dwell
earthen vessels, and that the revelations of his will should be manifested to
n of like passions with others. Hence the necessity of calling, separating and
nctifying men for the holy work of preaching the gospel. And as the whole world
eth in wickedness, and in a state of total alienation from God, he is first called
of darkness into marvellous light. He is shown the hainous nature of sin and its
nning consequence. He discovers the moral turpitude and Hell-deserving degra-
ion of the human heart, man's inability to recover the lost image of God by any
orks he can render; or to satisfy the violated law, by any course of his own obedi-
nce. Hence he beholds the sterling value and infinite worth of that blood-bought
Robe of Righteousness, wrought out by the Lord Jesus, for the attonement and cov-
ering of guilty sinners, in the sight of Heaven. He is hereby experimentally
aught that propitious Heaven could never beam forth a smile of reconciliation on
fending rebels, but through the vicarious sufferings and death of the Lamb of God
taketh away the sin of the world.

But again; the Lord by his Holy Spirit has called him to stand as a watch-man on
walls of Zion; and commissioned him to go out into all the world and preach the
pel to every creature. For this end God has deeply impressed on his heart, an
ious concern for his fellow-beings—has unveiled to his mind their miserable and ex-
sed condition—and has laid his honour and glory nearer to his heart than life or
putation, or any earthly good;

Yet is he kept in full view of his own imperfections and frailties, the fallability of
is judgement and his liability to err. He is also led to discover the infinite holiness
that pure and righteous God before whose dread tribunal he will be constrained to
nder an account of his stewardship. But a deep and indispensable impression
abides on his mind that he is "called of God as was Aaron," and that "wo is me if I
reach not the gospel." Passages of scripture open and enlarge themselves to his
; Whilst a degree of boldness, in uttering his sentiments is bestowed on him:—
is prayers, exhortation and light on the word of God is received with edification
the church; whilst solemn conviction seems to fasten on the minds of the careless:—
hen at any time he has taken up his cross, and publicly borne witness for God by
ercising his gift; a sweet and heavenly comfort flows into his own soul and an ar-
nt desire for usefulness to the souls and bodies of all men, becomes his prevailing
ptiment. All these impressions concurring together, do evidence a call to the holy
ork of the ministry. His commission is issued from the high court of Heaven, and
aled with the holy spirit of promise. Were all the Associations, Conferences and
Presbyteries on earth to unite their counsels and exert their authority, they could not
make one preacher. The true Minister of Christ, as such, is the special work of
Almighty God. The act of licensing and ordaining of men to the ministry, is only
knowledgement on the part of his Brethren, that God has appointed him to the work.
e is fully sensible of the blindness, impenitency and inhumanity of the world, that
will mock at his preaching, slight the offers of the gospel—and persecute and
le him. He sees the alluring snares and tempting baits spread out in the path-way
ife;—beholds Satan as a roaring lion seeking whom he may devour;—and feels,
within himself, the withering blights of human weakness, depravity and shame.
He is ready to start back from the all important task; but no condition is found in
his vocation from Heaven. He must go and in addition to his call to preach, the
charge of the flock of Christ is laid upon him, with all the variety of cares arising from
time, place, and circumstance. Of time: The day in which he lives, with all the
prejudices of education; false notions of God and religion; commission of crime and
neglect of duty. The church of God is to be watched over, fed and guided through
all the dangers of the howling wilderness. Of place: Wherever God calls whether
far or near, he must go. Philip must go to meet the Eunoch, must be at Azotus
must go to Samaria. Paul must go to Jerusalem and to Rome, though envious Jews
blaspheme and persecute him at the former, and raging seas and poisonous serpents
meet him on his way to the latter; the unconditional command of Jehovah must be
obeyed. Of circumstance: His associates while in the path to ruin now forsake him,
become his inveterate foes; some mock, some deride, some curse and persecute
him upon him, either with silent contempt or malicious

hate. Without money; without friends; in hunger oft; in prison oft; amid perils
divers kinds, he sets forward to execute his high commission.

And though, as Peter and others, he may have a family, and thus possess all the
tender sentiments of nature, which associate and mingle his heart and affections wi
the concerns of this world: Yet is he often necessitated to leave them unprovid
for, and unprotected; to go to distant places to blow the trumpet of Zion to his perish
ing fellow sinners. But to add to the catalogue of his sufferings, those over who
the Holy Ghost has made him overseer, often scrupulously note every foible and ever
weakness in his character; and instead of pointing it out tenderly and affectionatel
to him, they sound the trumpet, "proclaim it in Gath publish it in the streets o
Askilon, that the daughters of the Philistines may triumph."

But the true minister's love for the people of God, makes him willing to suffer los
with joy, and patiently endure hardness as a good soldier of Jesus Christ; whilst the
Saviour's voice is still sounding in his ear, from the mount of Olives—"Go ye into all
the world, preach the gospel to every creature."

II. We come to speak of his duties.

And these arise from his call, and from the relations to which it introduces him
we will consider,

First; the relation he bears to the church. Our Blessed Lord, for the love he ha
to his espoused Church, has presented her with all the ministers, however different i
gifts and graces, to wait on her, administer to her the ordinances, and select from th
word of God, the consoling promise of support and deliverance, and pour them fourt
into her bosom. Oh! what ardent love does the faithful minister bear to the flock o
his charge! How often and how earnestly wrestle in prayer for their growth in grac
and progess in holiness before the Lord! How vigilantly stand at his post and watc
the approaches of the ememy!

Sometimes it becomes necessary that the minister be not stationed in one plac
but travel over a considerable extent of country. When it becomes necessary it i
his duty to do it. He is then more directly obeying the commission of the Redeem
er. All the Apostles were Itinerent or Missionary preachers except James, who it i
said become the stationed pastor of the church at Jerusalem. A greatdeal has bee
said against Missionaries, and it must be acknowledged there would not be so much
for them, provided our country was well supplied with settled preachers, that we
do their duty. But the sad declension of morals that exist in various places; the
mentable ignorance that pavails as to God and religion, the little or no exertions
those who are the guides of the people, the many idle, profligate and miserable peo
ple, who are dreaming of Heaven without holiness, form sufficient reason, for every
able and benevolent person to step forward and do all that he can, to enlighten the
minds, lessen the miseries, and promote the happiness of his fellow-citizens. Not-
withstanding the prejudices of mankind, and the indiscretion of some individuals, a
Missionary Preacher is one of the most useful and honorable characters on earth; and
it needs no other proof than the experience of the church in all ages, that when this
work is perfectly done, and with perseverence; It forms the grand method of spread-
ing wide, and rendering efficacious, religious knowledge. For all reformations, and
revivals have uniformly been thus effected; it is especially sanctioned by the example
of Christ and his Apostles. and thereby recommended as the divine method of spre
ing the gospel through the nations of the earth. But it is a work requiring peculi
talents and dispositions, and a peculiar call of God's providence, and is not rashly a
hastily to be ventured upon by every novice who has learned to speak about Chri
and the gospel, and has more zeal than knowledge, prudence, humanity or experience
An unblemished character, a disinterested spirit, an exemplary deadness to the world,
unaffected humility, deep acquaintance with the human heart, and preparation for
enduring the cross, not only with boldness, but with meekness, patience and sweet
ness of temper are indispensibly necessary for such service.

Secondly:—that the whole is related to the world as a bearer of good tidings to it. He knows
The mortal plague lies under the condemnatory sentence of God's righteous law.
idly spreading; and hgone forth among the people, and the deadly contagion is rap-
will his skirts be dyed w Aaron is placed between the living and the dead. Deeply
them to flee from the wrathe blood of perishing sinners, unless he faithfully warns
slighted, and all the offers o come. Here he is often called to witness his labors
despised, Yet duty calls him ace, through the attoning merits
station.

...ly; The relation he stands in to God; from which, as well as from that which ...ns to the church, and to the world, it is his indispensable duty to walk unbla... ...in all the ways of holiness. Not in wantonness and chambering; not in drun... ...and rioting; but as a leader in the flock of Christ, with sobriety and lowliness ... He must study to make himself approved in all the doctrines of the gospel ...scribe well-instructed in the kingdom of Heaven, he may bring forth treasures ...old; and exempify the doctrines and precepts of the gospel by a well ordered ... a godly conversation. He is to seize upon every opportunity for instruction ..., that he may be prepared for any adversary with which he may meet; and be ... of offering instruction and direction to all who may ask it of him. In a word, ...s dedicated his life to God, so he must devote his mind to the acquirement of ...nowledge.

Come we in the last place to treat of his qualifications.

...om what has been already advanced it sufficiently appears, that no qualifica... ...be of any avail till God has called, and sanctified and set apart the man for the ...l work. And we are fully aware that many dear Brethren entertain the opin... ...at no other qualification is requisite. But God's word and providence both ...ut the necessity of industry and prayerfully putting forth every effort to improve ... and graces bestowed. The Lord our God is one God, and the God of Nature ... God of Grace, Just as we find it necessary to plant and cultivate our fields in ...o a plentiful harvest; so God requires us to use every means he has blessed us ...o acquire a competent knowledge of his revealed will, and diligently to labor ... meat that perisheth not. The injunctions of Paul to Timothy (1st Epistle, ...hap. and 13, 14th, 15th verses are equally applicable to every succeeding minister ... gospel. "Till I come, give attendance to READING, to exhortation, to ...me." "NEGLECT not the gift that is in thee." "Meditate upon these things, ... thyself WHOLLY to them, that thy profiting may appear to ALL."

...he Apostle has here evidently connected *reading* with the other exercises of a ...op, to which he is *wholly* to devote himself, and that with a view not only to his ...g profited by it; but that his profiting might appear to all.

...rom what Paul says of Heathen Philosophy, viz:—That it is philosophy falsely so ... it is manifest that it should form no part of his reading and meditation: But ...othy is exhorted to become an able Minister of the New Testament, it is equal... ...r that the writings of the scriptures should be the principal subject of his read... ...meditation and study; and we venture to assert, without fear of contradiction, ...a competent knowledge of the original languages, gives a Minister decided and ...ortant advantages in understanding the sacred Oracles.

...e interpretations also of the early fathers, who lived immediately after the Apostles ...Paul conversed with them, and were ordained by their order;—and others who ...mediately succeeded them; must give to a minister undoubted facilities in compre... ...ding the meaning of many dark and mysterious passages contained in the holy o... ...les. The manners and customs of antiquity, the Geography of the countries in which ... writers lived, or over which they travelled; greatly tend to elucidate expressions ... sentences in scripture otherwise hard to be understood. How gratifying then, ...thren to one thisting after a knowledge of Gods holy word, to have free axcess to ...se facilities. To all the young ministers whom God may raise up within our ..., the Judson Institute is the thing needful. It is entirely under Baptist ...ion and control; it will be filled with Teachers from the most eminent in the ... of Baptist preachers. No student will be admitted into the Institute as a ca... ...e for the ministry, until he has given to the church, wherein he has me...ber... ..., full satisfaction of his call of God to that holy work. And all the stud... of the ...isters or approved candidates, will have an immediate bearing on ...r clearly ...derstanding and ably communicating the word of eternal life.

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a become ...

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